The Cable Tow

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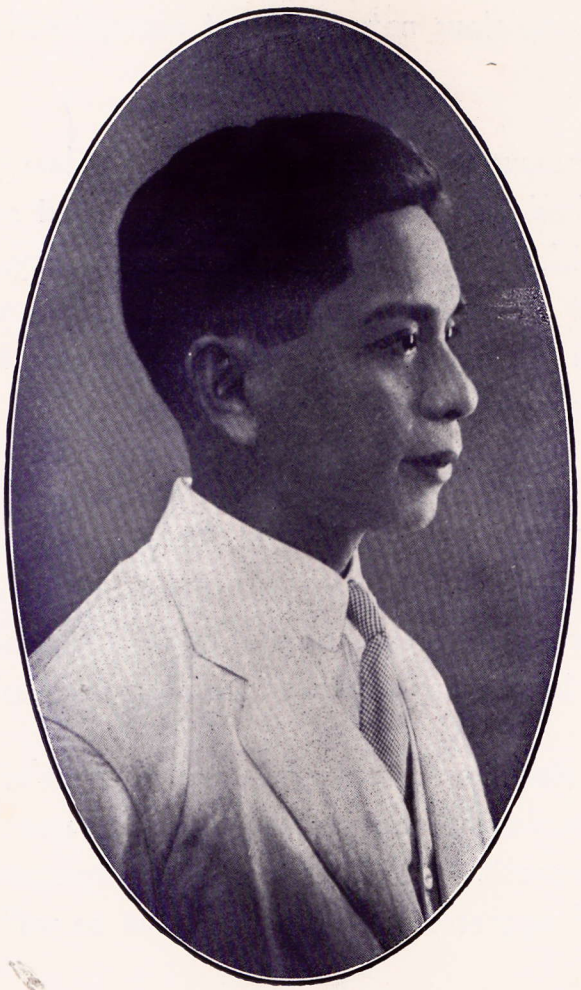
OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

AN ENTHUSIASTIC MASON



Bro. Edilberto Mendoza

Senior Warden of Cotabato Lodge No. 110

(An interview with him appears on page 217 of this issue)

The Grand Master's Message

LET US DEFEND DEMOCRATIC INSTITUTIONS

AT THE time of writing my last message it did seem as if the clouds of war were hanging perilously low over this great Commonwealth. Today, however, your Grand Master feels that the tension and threat of war in the Far East has greatly subsided and for this we should give devout thanks to the Great Architect of the Universe for hearing and answering our prayers.

Nevertheless, and even though this last crisis has passed, we must not be lulled into a false sense of security for conditions can and may change overnight. We must be on the alert at all times and report either to military or civil authorities anything of a suspicious nature so that prompt action can be taken to investigate.

It is also very reassuring to know that during the last few weeks a great deal has been accomplished towards providing the greatest security for the civilian population of these Islands in the event of an emergency, and while the details of this plan have not as yet been released to the public we feel sure that such part of the plan as is of most urgent importance will soon be published and each of us will know what may be expected of him.

An American Coordinating Committee, under the leadership of our Past Grand Master, Most Wor. Bro. Frederic H. Stevens, has likewise been organized and has offered its services to the constituted authorities in the event of an emergency. We can have every assurance that under such able leadership no stone will be left unturned in meeting whatever problems may arise in the future.

Your Grand Master, therefore, urges every member of the Fraternity to hold himself in readiness to do whatever he may be called upon to do in the defense of Liberty and Democratic Institutions, and the perpetuation of our venerable Institution against all aggressors, both from within as well as from without.

John R. McFie

JOHN R. McFIE, JR.
Grand Master

THE CABLETOW

A Masonic Journal Published Monthly by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the interest of Its Subordinate Lodges
Only those articles signed by the Grand Master and/or published in the Editorial and Official sections are to be considered official.
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Editor: Antonio Gonzalez, P.G.M.

EDITORIAL

WHERE STATE CONTROL IS NEEDED

ASSEMBLYMAN Mauro Verzosa has introduced a bill in the National Assembly placing all private schools under the control of the Government. If the bill goes through, it would mean the end of unrestricted freedom for sectarian colleges in the Philippines. Under the present law, these colleges can do what they want, provided they do not confer degrees. Some of the things they do by virtue of this immunity, happen not to be in accord with public policy.

There is the matter of textbooks, for instance. The history of the Philippines, as taught by the Catholic schools, shows a lamentable lack of appreciation of Filipino nationalism. As a matter of fact, it looks to us like a deliberate attempt to confuse history with religion. It is the work of the church that is emphasized, rather than that of the people themselves in self-improvement. Filipino piety is overstressed, but Filipino patriotism has deserved no notice. Rizal's alleged retraction of Masonry is held up as an example for our youths, but Rizal the builder of his people's national unity is nonexistent. Underlying all this so-called history of the Philippines is a glorification of Catholicism here. The whole thing reeks with propaganda pure and simple.

Naturally, the teachers in charge of this propaganda are mostly Catholic sisters and priests. They have but one objective in view—the indoctrination of the pupil into the Catholic faith. This objective is the supreme one, and all other objectives are secondary. The mass, the communion, the confession, the rosary, the lives of the saints—these are the great virtues. Let us assume that they are; still, there is no reason why they should not be inculcated in our Catholic homes, or in the seminaries alone, instead of absorbing all the attention of the pupils in the school.

We have no quarrel with any religion, but we must assert our right against religious indoctrination parading in the guise of education. We don't like the propaganda of our Catholic schools, and we predict for it, if it goes on unchecked, complete victory over our Filipino traditions, and over our democratic way of life, sooner or later. Already, we are turning out many young men and young women whose loyalties are dangerously inclined to the Vatican, so that it is difficult at times to identify them. Surely, there must be a way of putting a stop to this lamentable drift towards alien masters.

While, therefore, a great many of us who have pondered this question are happy to learn that Assemblyman Verzosa is giving serious thought to saving the youth of the land from the clutches of a strange octopus, is it any wonder that the Catholic hierarchy here should evince displeasure at the plain import of the Verzosa bill? It is now up entirely to Mr. Verzosa's colleagues in the Assembly, and it is not too early now to ask whether history will repeat itself—whether sectarian pressure will again prevail as it has prevailed on many occasions in the past.

MASONRY IN BUSINESS

(Editor's note: Address delivered by Bro. Samuel F. Gaches of Manila Lodge No. 1 at the monthly Grand Lodge dinner held under the auspices of said Lodge on March 17, 1941.)

Most Worshipful Grand Master and Brethren:

THE subject of my talk tonight "Masonry in Business" is one which I approach with great hesitation, not only because of the uncertainty of applying Masonic principles in a world as upset as it is today, and has been for the past fifty years, but because Masonry is in itself largely a form of unionism. The history of Masonry tells us that it originated at the building of King Solomon's Temple. In the construction of this fabulous edifice, capital and labor united, capital being represented by King Solomon and Hiram, King of Tyre, and labor by Hiram Abiff, the widow's son and the master craftsman. There appears in Masonry no question as to the position of the three builders of the temple.* * * While the burden of providing capital and carrying on the executive part of the business of constructing the Temple fell on King Solomon and Hiram, King of Tyre, the task of providing labor fell on Hiram Abiff, the Master Mason, in charge of labor and construction. The providing of capital, which is accumulative and stored up labor, was concentrated in the hands of the executive in the east and west of the Lodge. The problem of providing labor, and equally important element in any construction, fell on Hiram Abiff. Realizing the importance of his position, this Master Mason in charge of labor recognized and unionized labor and divided it into three classes, entered apprentices, the beginners; fellowcrafts, who had passed their apprenticeship; and Master Masons, who had received full instructions in the art of Masonry and building. It might, therefore, be said that Masonry recognized in the time of King Solomon the necessity of having labor divided into groups and organized, each dependent upon the other but independent among themselves. At the same time, there was recognized in Masonry a very definite relationship between capital and labor and that labor was dependent on the stored up labor of the past expressed by the word "capital," for its maintenance, direction, and successful accomplishments.

Recognizing this essential relationship, the three officers of the original Lodge of Masons drew up certain tenets of Masonry under which the position of each was definitely defined but working harmoniously together to the accomplishment of the building of the Temple. While the building of the Temple was a material fact, there was a spiritual as well as a material recognition of a profound relationship between those who provided the necessary expenses and those who did the actual work. The principles of good business are, therefore, recognized closely in Masonry, and fair dealings may be said to have been evolved by these three Master Masons and made a part of the tenets of our ancient and honorable Institution. * * *

In the days of the building of the Temple, there was less recognition of human rights than exist today. Note that in the beginning, the tenets of Masonry applied only to Masons. Today, the tenets of Masonry apply to those who are not Masons as well as to those who are Masons. Naturally, we as human being extend to those closely related to us greater thought and greater consideration than we do to those who are not closely associated with us. Brotherly Love, Relief and Truth are the three principal tenets of Masonry which must extend beyond the doors of the Lodge, to all mankind but particularly to the brethren.

The Golden Rule "Do unto others as you would have them do unto you" is not only a tenet of Masonry but is a universal tenet, and although the idea may be expressed differently among different people, nevertheless it is the foundation of civilization. It is an emblem of peace among nations; it is a symbol of fair dealing; it is a rule which has been in existence before the beginning of written history wherever peace and progress prevailed. We are taught that the tenets of Masonry are tenets which we should carry into every day life. They are tenets which would make the world a utopia if they were universally applied both within and without the doors of the Lodge.

World conditions have not changed materially during the past five thousand years. Great progress has been made by the people of the world in making life more pleasant, more peaceful, more happily livable. However, strife and competition has existed from the beginning of time. Man is essentially an animal with all the instincts of an animal struggling for life. Unrestrained struggle without written laws was an element of the tribal relationship existing in a world underpopulated. In the early days of civilization the arts and crafts were elemental. A canoe was hewn from a log in order to provide transportation on water. Heavy material was drawn by men over the surface of the earth from one place to another to be utilized. It is easily conceivable that some slave discovered that the limb of a tree accidentally thrown under the heavy load made progress easier and from this came the idea of a wheel, hewn perhaps from the butt of a tree. The wheeled vehicle became a part of a better life, and the savages of the jungle or of the plains realized that things could be transported much easier on wheels than by dragging the same on the ground or on sleds. Men became craftsmen and devoted themselves to making wheeled vehicles for the earth, and hollowed out logs for water transportation. The simple pastoral life became more complicated and industrialism began. Having discovered new and simpler means of locomotion, the brains of men began to study new things for their comforts. The humblest man of a tribe as well as the chief thought of, and devised, new things for the comforts of life. The fact that the two rich kings at the building of the Temple took Hiram Abiff as their master constructor, illustrates the fact that constructive genius may be found among the poor and ignorant as well as the rich and educated. Conceive the great Architect of the Universe sitting on his golden throne and reaching down into a basket at his side, this basket filled with stars of genius. He picks up a handful of these stars and scatters them over the world. He does not know where they will fall. It may be that in their falling they alight on the palace of kings, on the homes of rich men, or on the hovels of the poor and unknown. Wherever they fall there comes from that palace or hovel a genius who creates for mankind greater comforts in life. Genius springs from all classes and it is impossible to trace in ancestry how this genius comes to the individual. Upon all human beings as equal and entitled to receive from his basket of stars a divine gift which will lead upward and gain for the individual man a dominant position among his peoples. Masonry recognizes this rule of genius and places on its candidates for admission to its Lodges no requirement of education, wealth or culture. It admits freely all men who can subscribe honorably to its tenets, and believe in God.

(Continued on the next page)

MASONRY IN BUSINESS

(Continued from the preceding page)

Although there have been no new problems evolved in the world, there has been continual progress and old problems have become so much greater in their application to life that they seem new. The genius of mankind has evolved new methods of transportation, new application of old laws, new mode of living. *But still, there is nothing new under the sun.* Empires have risen and fallen. The people have governed themselves for a time until strong men, ruthlessly organized, have taken over government as dictators. But governments exist only for a time. They come in cycles. We are bound to the wheel.

When Moses took the children of Israel out of Egypt into the Land of Promise, he took from the Egyptians their source of labor, their slaves. Moses had learned from his chieftain father-in-law the fundamentals of organization the captains of tens, the captains of hundreds, the captains of thousands. He had learned from this experienced chieftain those requirements of tribal life which made for peace and happiness. He led the children of Israel through the wilderness for forty years. It would not have been necessary for him to have spent forty years in crossing the desert, but what he had learned from his father-in-law made it necessary for him to keep these men born in slavery wandering in the desert until those who had been born in slavery died and a new generation of free men were born. These free born men became hardened by the heat of the day and the cold of the night. They endured hunger and thirst, their bodies were lean and hard with just enough blood circulating to keep life in a poor man-animal. When the old had died and those who had been born in Egypt into slavery had passed away, Moses and his officers left the desert and viewed from afar the Land of Promise, the fertile land of Palestine. They came from a hardened life in the desert and fought their way into a land of plenty. They made room for themselves by destroying the original inhabitants. The struggle for existence was then as acute as it is today. It is true that the scale was small, but the struggle was identically the same. Man followed water and grass for sustenance, and fought to maintain them once they were acquired.

I have outlined the above briefly because I wish to emphasize the fact that today the problems of life are the same as they were in the beginning of time. These problems have been tempered by the Christian and other religions which have recognized the necessity of peace among peoples in order that there may be happiness for all. We have adopted the Christian religion which is a growth from the original sect of Israel. In our Order we insist in the belief in God. We do not emphasize Christianity any more than we do Confucianism, Budhism, Shintoism, or Mohammedanism. We emphasize only the belief in a God, the Almighty Power. However, the religion which the west has adopted is the religion of peace and progress, and Masonry in our country carries on these ideas. Therefore, all Masons should apply the tenets of Masonry in their individual life as far as possible. There are times when it is impossible to conscientiously follow the letter of our tenets. It is then that we must be guided by our own conscience and bear in mind that the spirit of Masonic laws deal with problems of all kinds in a friendly fashion, and that we should solve all problems in a Masonic manner as far as we can, without injury to ourselves or to our families.

The membership in Masonry is not a perfect membership. Many join to further their individual and selfish interests. The Mason who openly displays his membership by the wearing of emblems for the sole purpose of calling attention to the fact that he is a Mason is guilty of an offense against Masonry. Masonry is a spiritual institution as much as any church in the land, and it is necessary to follow its teaching with the spirit of Masonry.

Many Masons believe that it is their duty and their obligation not only to patronize other Masons but to discriminate against those who are not members of their Lodge. Where it is possible to patronize a Mason with identical qualifications as a non-Mason, our tenets obligate us to choose our Brother Mason, but the mere fact of being a Mason does not obligate other Masons to employ such a man. It is not good business to do so. It is not in line with the teachings of Masonry that we are to jeopardize our business interest to accommodate a Brother. This would be a weakening of character and would reflect on the strength of our Fraternity. A Mason must first be a man, and a qualified man, if he is to meet the competition of non-Masons. Those Masons who use their Masonic emblems or their Masonic connections to further their own personal interests are not true Masons. There are men in our Order who do not hestitate to take undue advantage of any situation, and even use their Masonic affiliations to further their evil purposes. Our organization cannot be judged by the act of an individual. It must be judged by the acts of the organization as a whole, which is "the greatest good for the greatest number." This does not mean that we should not run to the assistance of a Mason in distress. We are obligated to do so but we should never overlook the fact that Masonry also obligates us to lend a helping hand to all and not, as the character in the Bible, "pass by on the other side."

Leaders of Masonry in the Philippines should make every effort to teach the practical application of Masonry in every day life. It is altogether too easy to become imbued with the music of our ritual within the four walls of our Lodges, and to forget the interpretation of our obligations to society. We are told that we must practice the tenets of Masonry out of the Lodge as well as in the Lodge. These words are good and wise, but must be tempered to the harsh realities of life of our day and to the continual competition and battle for existence.

In dealing with men, I personally resent any man introducing himself to me and stating as one of his qualifications that he is a Mason. I like to find out about him after he has proven himself for the position which he desires. All other things being equal, a Brother Mason should be preferred, but no man should consider that his Masonic affiliations entitle him to employment to which he is not qualified.

World conditions being what they are, it is of the greatest importance that we as Masons should remember the things we are taught in the Lodge and make every effort to apply them whenever and wherever occasion may arise. The dictators today had discarded Masonic law. They have taken away the rights and privileges of people and have banned Masonry within their jurisdiction. Masonry is democracy. Masonry recognizes the rights of man, the rights of free speech, of free press, of freedom of assembly, of real and personal property. Masonry recognizes that while all men are created equal in the sight of God, they are not recognized as equal in the sight of men. While all men may have the right to life, liberty and the pursuit of happiness, that right is qualified by the inborn ability of a man to desire certain privileges, and to contribute to the beterment of society itself. Some men are natural leaders and are called to lead. Society demands leaders. Civilization cannot exist without them but they must be a recognition

(Continued on the next page)

REPENTANCE

By RABBI H. GEFFEN

Specially written for The Cabletow

REPENTANCE consists of penitence, abandonment and confession. The candidate must obey these three qualifications ere he can get admission unto the Lodge of Masons. In the solemn obligations the candidate decides by a complete repentance that he will never again commit these transgressions; he utters it in a confessing way. The main thing is, the candidate must acknowledge that he is not perfect; it must be a a clear conscientious recognition, whereby he takes the obligatory oath and view not to repeat any more such actions of iniquity. Without a complete repentance and abandonment of sins, it is no use to take another obligation. It is in man's nature, when, he feels himself perfect morally, with a clear conscience, and does not recognize his failures and defects, then by being stumbled with iniquities, he worries himself and cannot understand how such a pious person like him, could be led in sin. But the candidate must realize the humbleness of his condition, and see the dirt of his soul, and be convinced that he is sunk in a deep mud. The candidate must abandon the habit of sin, evil desires, spoiled lust, like envy, passion and haughtiness. He must subdue them all and free himself from these degenerated actions, that fill all his foundation, and direct his views and opinions on life, increasing his egotism. Lest, he will be consumed by despair, lack of ability to improve his dealings. He shall not allow this weakness to overpower him and implant deep in his heart and in the avenues of his soul moral and intellectual illness. The candidate must strengthen himself not to lose his power and ability to combat with the current. Repentance will make the candidate liable to elevate himself from the abyss of destruction. He must put his trust in God, not to resign his life to licentiousness, to the waves of the ocean of wickedness. He shall never think that there is no hope. It is better for the candidate not to observe life by a dim light, not to fall in despair. No, Masonic Light is a bright one, a flash of Divine Light, which enlightens humanity.

The candidate's repentance in his obligation must be so strong and solid, that the hardest penalty shall follow for disobeying it. He must decide with the truth of his heart, by that heart, in which he first became a Mason, that he will not profane his duties and oaths.

Masonic initiation by its charming-magic spiritual power, causes the candidate to become different, to reach a perfect agreement with himself.

Repentance is very important in Masonry, realizing our life in general, we come to the conclusion that we are on a very low spiritual standard of life, and something has to be done to improve ourselves.

The candidate feels that he is lacking something sublime, which he can get only in the Lodge, and this is repentance.

Man lost the part of divinity within him, the image and the intelligence of God, and feels that it is impossible to go on further, then he repents and knocks at the door of the Lodge seeking admission.

The Mason must endeavor by the truth of his conscience to avoid the bad habits of life and correct his ways perfectly without envy, emnity, lust and haughtiness. But we must put our trust in God, for only with His help, we will accomplish our task of improvement: repentance. With the help of the Lord, it is open for the Mason the spring of knowledge and wisdom, which he will get in Masonry, a fountain of recognition and acknowledgment, a source of emotion and feelings in love for God and humanity.

The Mason, if he is really ready and willing to bring some sacrifices on the altar of Masonry, if he truthfully intends to repent, he should not worry for the spiritual-moral revolution within him, he shall not be afraid of all the natural obstacles that surround him, be they positive or negative. If he is clear and clean, God will be of his assistance. He will possess the ability of repentance and improvement. But in such a case, the candidate must be conscious; he must feel with all his limbs, what he is lacking. He shall not deceive himself, concealing the truth, but with bright eyes look in the depths of his soul. The Mason must recognize by himself his own defects and failures, and with all his intellectual, moral and spiritual efforts, he shall strain himself to be worthy and well qualified, improved and eligible to belong to that sublime institution of our great Order.

By repentance, the Mason has to pray to Almighty for soundness of spirit, in order to reach the degrees of humane perfection. As the prophet said: "A clean heart God created in me, and a firm spirit He renewed within me." With renewed strength the Mason undertakes his life journey; he feels purified and clean after uttering the obligation of a repentant character.

MASONRY IN BUSINESS

(Continued from the preceding page)

of the rights of the individual but these rights are qualified always by the natural ability of the individual to serve and assist. The oppression of the individual, whether in business or in government, leads only to disaster and will only result in the downfall of the oppressor. Business as well as countries must abide by the tenets of Masonry, for these tenets are the results of thousands of years of accumulation of knowledge, of hard won liberties from experiments which have failed or which have been successful. There is nothing new under the sun. The new deal of today embodies thing which have been tried by emperors, kings and democracies. Nations have risen in strength under able leadership and political participation of the people. These nations have fallen when new deals were forced on them. Changes in business and in government are successful only when they grow on a people through time and experience and are accepted by them as part of their lives. No law is good or practical unless it is accepted by the people. The acceptance of any law by a people without turmoil or distress must be the acceptance of a law based on well established custom.

The foundation of all laws of today may be found in the first books of the Bible. Rules governing political organization and health requirements among people are profoundly and learnedly discussed therein. I commend these books of the Bible to all of you so that you may understand that the well established laws of today were founded on the laws which were accepted thousands of years ago by people who had experimented and learned from their experience.

While we cannot always follow the letter and the spirit of Masonic principles, we should as Masons in a business world make a supreme effort to carry these principles into our business and to prove to the world that in following these principles we are not only serving ourselves better but are serving the community, and are showing to the world a solution of the problems which today confront us, and contribute to the recovery of a sick world.

The M. W. Grand Master's Official Visitations

Written by John M. Aaron, J. G. L.

The official visitation of the Most Worshipful Grand Master to Corregidor-Southern Cross Lodge No. 3, on Thursday, February 27th, was a notable event. Most Worshipful Bro. McFie was making his first official visitation of his year of office on his own Lodge, and accompanying him on this occasion were virtually all the elective and appointive Officers of the Grand Lodge.

Immediately after the official reception, Worshipful Bro. Gordon W. Ells, Master of the Lodge, requested the Grand Master to confer the first section of the sublime degree of Master Mason on Bro. Allison Johnson Gibbs, a Fellowcraft of the Lodge. This work was done by a special team in an exemplary manner, and it is worthy of note that all members of the team, as well as the candidate, were of the legal profession. The personnel of the team was as follows:

W.M.—Most Wor. John R. McFie, Jr.
S.W.—Most Wor. George R. Harvey
J.W.—Very Wor. Eugene A. Perkins
S.D.—Wor. Bro. John W. Ferrier, Sr.
J.D.—Wor. Bro. Alva J. Hill
S.S.—Bro. James M. Robb
J.S.—Bro. George E. Reich

The Working Tools were presented by Wor. Bro. Joseph F. Boomer, Grand Chaplain. All the above named are members of Corregidor-Southern Cross Lodge No. 3, with the exception of Bro. Boomer, who is a Past Master of St. John's Lodge No. 9. The perambulations were beautifully rendered by a quartette composed of Wor. Bro. E. L. Hall (3), Wor. Bro. L. S. Eaton (3), Wor. Bro. George A. Mayhew (8), and Bro. Jack Brookman (9). They were accompanied at the Hammond organ by Bro. Melvin C. Toyne, organist of the Lodge. During recesses, a duet was sung by Bros. E. L. Hall and Jack Brookman, and a tenor solo by Bro. Brookman. This musical program, which was arranged by Bro. Melvin C. Toyne, greatly enhanced the beauty of the degree work, and to Bro. Toyne and the quartette went much praise.

The second section of the degree work was conferred by a team mostly composed of regular Officers of the Lodge, with Wor. Bro. Ells in the East, who also delivered the lecture.

Following a few remarks from Bro. Gibbs, the youngest Master Mason of the Lodge, the Most Worshipful Grand Master addressed the Lodge on the subject of "How Masons, As Believers in the Democratic Way of Life, Should Become More Militant During This Time of Emergency." He also expressed his great pleasure in having been invited to confer the first section of the degree upon his old friend, Bro. Allison Johnson Gibbs.

The attendance at this meeting was excellent there being present more than one hundred Master Masons, including forty-nine members of Corregidor-Southern Cross Lodge. After the Lodge was closed, most of those present repaired to the banquet hall of the Scottish Rite Temple for light refreshments.

On Thursday, March 20, Most Worshipful John R. McFie, Jr., Grand Master of Masons in this Jurisdiction, made his second official visitation of the year, this time on St. John's Lodge No. 9. The Third Degree of Masonry was conferred on Bro. William Harper Phillips by the following team:

First Section

W.M. John R. McFie, G. M.
S.W. Antonio Ramos, J. G. W.
J.W. Harold T. Gewald, J. G. D.
S.D. Bertrand H. Silen, G. Marshal
J.D. Fidel T. Manalo.
S.S. Albert John Brazee, Jr., G. S. B.
J. S. Jose B. Santos, G. T.

The working Tools were presented by Very Rev. Bro. Joseph F. Boomer, Grand Chaplain.

Second Section

K.S. Jose P. Guido, D. G. M.
H. of T. Michael Goldenberg, S. G. W.
S.D. Jose C. Velo, S. G. L.
1st F John R. H. Mason, G. B. B.
2nd F John M. Aaron, J. G. L.
1st M. of T. Enrique R. Martinez, S.G.D.
2nd M. of T. John W. Ferrier, Sr.
Secretary, Luis L. Billan, J. G. S.
S. & W. Man, Jose B. Santos, G. T.

The lecture was delivered in an excellent manner by Rt. Wor. Bro. M. Goldenberg; the charge by Very Wor. Bro. Joseph F. Boomer, and the congratulations by the Worshipful Master.

It has been arranged for the same team to confer the Third Degree of Masonry upon a candidate on the occasion of the Grand Master's official visitation to Bataan Lodge No. 104, at Balanga, Bataan, on Saturday, March 29.

The large number of brethren present were much pleased with the excellent quality of degree work by a team that had only been enabled to practice together for two short periods.

The Grand Master spoke of the continued threats to Masonry in the Philippine Islands from various sources over long periods of time, but stated that, in spite of these constant efforts to destroy the Order, there had been no appreciable effects. He exhorted the members of the Fraternity to steadfastly combat all such efforts.

COMMONWEALTH OF THE PHILIPPINES
DEPARTMENT OF PUBLIC WORKS AND COMMUNICATIONS
BUREAU OF POSTS
MANILA

SWORN STATEMENT
(As Required by Act 2580)

The undersigned, Pablo Samson, Business Manager of **The Cabletow**, published monthly in English, Spanish and Tagalog in Manila, Philippines, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., as required by Act 2580 as amended by Commonwealth Act No. 201:

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PABLO SAMSON

Subscribed and sworn to before me this 12th day of March, 1941, at Manila, Philippines. C. R. No. A47568—Manila, Jan. 31, 1941.

(seal) ANTONIO GONZALEZ
Notary Public
My Commission expires on Dec. 31, 1942

Entry 32 Book 13
Page 73 Year 1941

Fraternal Reviews

By JOSEPH F. BOOMER, P.M.

RHODE ISLAND

150th An. Com. Lodges: 45
Providence Members: 14,505
May 20, 1940 Net loss: 1,134

M. W. Harold W. Browning, G. M., opened the communication and presided.

Rhode Island is represented in this Jurisdiction by Wor. Bro. Harold T. Gewald and the Philippines, in Rhode Island, by Bro. James A. Hawes, Providence.

M. W. Bro. Browning told at considerable length and informingly of his attendance at the Grand Master's meeting in Washington. He reported evidence in his Jurisdiction of more interest on the part of members and more petitions than usual.

Having refused to make a nationally known candidate a Mason "at sight," the Grand Master gave his reasons some of which are as follows:

"Extensive study of the question convinced me that the practice of making a Mason "at sight" never has been common in any of the 49 Grand Jurisdictions of these United States. Moreover, the practice seems to be growing still less and less common as time goes on. Doubtless there is less and less necessity for it..... In denying the request I did not feel justified in starting a practice in this Grand Jurisdiction which is either positively prohibited or is definitely controversial in all other Grand Jurisdictions,—a practice in growing disfavor,—a practice which in effect denies to the member of a Lodge the privilege of exercising one of the inalienable rights of Masonry,—the right to ballot upon the worthiness of a petitioner."

Rhode Island has no official cipher. The Grand Master, impressed by the fact that 32 out of 49 Grand Jurisdiction have ciphers, recommended that a committee be appointed to study the matter and report next year.

Appalled, as who is not, at world conditions Grand Master Browning finds consolation in the words of Emerson: "The hour may be against us, but the centuries are for us."

The Grand Lodge of Rhode Island will celebrate its sesquicentennial beginning June 22, 1941.

The Proceedings contains data of the semi-annual communication held November 20, 1939.

QUEENSLAND

19th An. Com. Lodges: 384
Report, Year Members: 17,152
Ending June 1940 Net Gain: 189

G. Representative of Philippines, R. W. J. T. Phipps, P. G. W.; of Queensland, Wor. Bertrand H. Silen.

The volume contains Proceedings of a Special Communication of July 12, 1939, Quarterly Communications of Sept. 6, 1939, December 6, 1939, March 6, 1940 and June 5, 1940.

M. W. Bro. Rt. Hon. Sir Leslie Orme Wilson, Governor of the State, who has served as Grand Master for five terms was elected for the sixth time.

It appears from a report of the Board of General Purposes, that at some Masonic banquets, entertainers had been introduced whose stories and other forms of entertainment had given offense to good taste in a way that the Grand Master designated as "disgraceful." This fact and a report that one such entertainer, dressed in evening garb had unwittingly walked into a preparation room where a candidate was being made ready for the Third Degree, led to the adoption of a rule that no entertainer not a Mason should be admitted to the "festive board."

Queensland Masons celebrate Anzac Day, April 25. On the occasion (1940) R. W. Bro. Eustace A. Jones, D.G.M., made a notable address, linking the heroism of the Anzacs at Gallipoli, in 1915, with that of their sons today in Africa and Europe. Said he:

"Anzacs fight again for freedom for themselves, for their home and country, and freedom for humanity against the most ferocious foes of individual and collective security the world has ever known."

R. W. Leslie P. Marks, Brisbane, Grand Secretary.

SOUTH DAKOTA

60th An. Com. Lodges: 219
Watertown Members: 14,362
June 11-12, 1940 Net Loss: 116

The Communication was opened and presided over by M. W. Charles C. Smith, Grand Master.

South Dakota is represented here by Daniel Limbo of Manila and Philippines is represented by C. M. Patterson, Highmore, who was not present.

The Grand Master reported that during the year Masonry, in South Dakota, had "put on new life and received new vigor." His address paid special attention to the efforts of the Board of Custodians to create a system of uniform instruction in ritualistic work, by qualifying brethren through special examinations to become ritualistic instructors; to an increasing demand for Masonic education and the efforts of the General Activities Committee to meet that demand by compiling and distributing a brochure entitled "Masonry, an Introduction," and by encouraging the use of material sent out by the Masonic Service Association. The Grand Lodge puts out no bulletin because of the state of its finance. However, the report shows improvement in the finances of the constituent Lodges with a reduction in the amount of delinquent G. L. dues. The net loss in membership is the smallest in a decade.

The G. M. had been able to visit each of the 28 districts, during his term, some more than once. He recommends: that the D. G. M. be authorized to attend the Grand Masters' Conference at Washington, an appropriation to be made toward his expenses; that the ritual and monitor be revised and new supplies of them printed.

The Board of Custodians recommended a funeral service, a flag ceremony, a sword ceremony, and a ritual for presentation of fifty-year medals; all of which were adopted by the Grand Lodge.

Charles N. Hall, Huron, Grand Master.

W. D. Swain, Sioux Falls, Grand Secretary.

There are no reviews.

M. W. George F. Ward, Newport, Grand Master.

R. W. Harold L. McAuslan, Providence, Grand Secretary.

Our Reviews are not published in the proceedings, but are incorporated in every issue of *The Cabletow*, two copies of which are sent to the Grand Secretary of each Grand Jurisdiction reviewed, with the request that one copy be sent to the Chairman of the Committee on Correspondence.

Fraternal Reviews

By A. E. TATTON, P.M.

TEXAS, 1938

103rd Annual — Lodges: 888
Waco — Members: 96,379
Dec. 7 & 8, 1938 — Gain: 1,479

Our Grand Representative, R. W. Bro. Galloway Calhoun, P. G. M., was present.

Sixteen of the twenty living Past Grand Masters answered the roll call. Fifty-one Grand Lodges were represented and distinguished visitors were present from Kansas, Arkansas, Virginia and three Mexican Grand Lodges, viz.: Valle de Mexico, Tamaulipas, and "Cosmos" of Chihuahua.

The address of Grand Master John Temple Rice covers forty-five and one half pages. Three new Lodges were constituted, two were consolidated and two were demised. One Lodge having lost all their property by fire with the exception of the Secretary's book and the charter, returned the charter to Grand Lodge. One charter was arrested for failure to pay dues and render returns. Fifty-decisions were rendered on a variety of subjects. In Texas a Past Master from another Grand Jurisdiction who affiliates with a Lodge in Texas is not recognized as such. It is not the policy of that Grand Lodge to make loans to subordinate Lodges.

Recognition of the three Brazilian Grand Lodges "Sao Paulo," "Amazonas e Acre," and "Pernambuco" was deferred for further investigation. Recognition was granted to the Grand Lodge of Colombia, A. F. & A. M. This it seems is a consolidation of all five Colombian Grand Lodges which we have recognized together with the schismatic Grand Lodge at Bogota. The combined Grand Lodge was officially recognized by the President of the Republic in August, 1937. Recognition was also granted to two more Mexican Grand Lodges, viz.: "Gran Logia del Territorio Norte de la Baja California," with headquarters at Mexicali, L. C., and the "Gran Logia del Pacifico" at Guaymas, Sonora.

The reviews of 65 Grand Lodge Proceedings are prepared and submitted by R. W. Bro. W. M. Fly, Chairman of the Committee on Foreign Correspondence. We are glad to find the Philippine Islands for 1937 included.

Under Philippine Islands 1937, R. W. Bro. Fly has given us a little over two pages of courteous treatment.

SOUTH DAKOTA, 1938

64th Annual — Lodges: 173
Rapid City — Membership: 15,099
June 14-16, 1938 — Loss: 396

The address of Grand Master Chapman was short but it covered a number of questions which in the opinion of the Grand Master required immediate attention.

Two Past Grand Masters were lost by death during the year, M. W. Bros. Joseph J. Davenport and George A Pettigrew.

Grand Lodge was favored with an oration that deserves a much wider reading than is afforded by its inclusion in Grand Lodge Proceedings. The subject was "Stones for the Builder's Use." We commend it to all Masons. It begins on page 664 of the 1938 Proceedings of the Grand Lodge of South Dakota.

They have been awarding 50-years Medals for the past fifteen years but with no rules governing and determining questions of qualification. The Board of General Activities was authorized to draw up rules and regulations.

Grand Master, William H. Hirsch of Wagner.

Grand Secretary, W. D. Swain, Sious Falls, S. D.

Wor. Bro. Theodore L. Hall represents the Grand Lodge of Texas near ours.

Grand Master, Lee Lockwood of Waco.

Grand Secretary, George H. Belew, Waco, Texas.

The Grand Lodge dinner for this month will be held at Plaridel Temple on Wednesday evening, April 16, 1941, at 7:00 o'clock. The affair will be under the auspices of Corregidor-Southern Cross Lodge No. 3. The speakers of the evening will be Past Grand Masters George R. Harvey, Frederic H. Stevens and Edwin E. Elser.

All Master Masons are cordially invited to attend.

TENNESSEE, 1939

125th Annual — Lodges: 404
Nashville — Members: 36,337
Jan. 25 & 26, 1939 — Loss: 380

Our Grand Representative, Wor. Bro. C. B. Hearn, was present.

Seventeen of the twenty-two living Past Grand Masters and sixty-one Grand Representatives answered the roll call. Distinguished visitors were present from Georgia, Manitoba, and Nebraska.

Grand Master Charles H. McKinney died during his term of office and the Deputy Grand Master Lindsay B. Phillips became acting Grand Master on August 24, 1938. M. W. Bro. William R. Holland, P. G. M., also died during the year.

Prior to his death, the Grand Master had attended twenty-four district meetings and the annual meetings of the national organizations in Washington, D. C. and Alexandria, Va., and several Lodge meetings.

Nine Lodges were lost during the year; two charters having been surrendered, two arrested, and ten Lodges became five by consolidation.

Four corner stones were laid for high schools, and one for a public library. One new Lodge Hall was dedicated.

Thirty-nine fifty-year certificates were issued during the year, making a total of 370 that have been issued to date.

M. W. Bro. John T. Peeler submits reviews of sixty-seven volumes of Proceedings. The Philippine Islands for 1937 are given one and half pages of courteous treatment.

Wor. Bro. Verne E. Miller represents the Grand Lodge of Tennessee near ours.

Grand Master, Lindsay B. Phillips of Memphis.

Grand Secretary, Thomas E. Doss, Box 216, Nashville, Tennessee.

SICK COMMITTEE

The following brethren have been appointed by the Most Worshipful Grand Master as member of the Sick Committee for the month of March, 1941:

Arcadio M. Reyes (13), House 5, MRR Co., Caloocan, Rizal.

Arsenio Tenmatay (14), 924 Don Quijote, Manila.

Fortunato M. Ejercito (15), 1523 Syson, Manila.

SECRETARIES' CONVENTION

THE first convention of Lodge Secretaries and Grand Lodge Inspectors under this Jurisdiction was held at Plaridel Temple, at 5:30 o'clock on Monday afternoon, March 17, 1941. The meeting was called to order by the Grand Secretary, Most Worshipful Brother Antonio Gonzalez, who explained the purpose of the convention. He thanked the brethren for their enthusiasm in attending the convention, some of them coming as far as from San Fernando, La Union, some from Baguio, and others from Iloilo. He explained the necessity of coordinating the Secretary's work and those of the Grand Lodge.

The Most Worshipful Grand Master John R. McFie, Jr., welcomed the brethren and assured them that the Grand Lodge is at all times ready to cooperate in the work of the Secretaries.

Wor. Bro. Jose C. Velo, Senior Grand Lecturer, stressed the necessity of keeping the books of Lodges in order and of handling Lodge correspondence in an efficient manner.

Wor. Bro. John M. Aaron, Junior Grand Lecturer, spoke about the way Lodge minutes should be written and explained so that the form furnished the Secretaries may give an idea of the essential points which should be incorporated in the minutes.

An open forum was held and Wor. Bros. Miguel Bonifacio (29), Francisco Llamado (115), Francisco Advincula (17), John W. Ferrier (3), Andres Polintan (31), Victoriano A. Benitez (17), Rosendo Reynoso (22), and others took part. It was decided that a committee be appointed to draft a form of minutes to be used at the option of subordinate Lodges. Wor. Bros. Jose C. Velo, John M. Aaron, and Miguel Bonifacio were appointed to draft the form which would be used as a guide, particularly by new Secretaries. It was also decided that the convention be held every three months.

The convention was closed at 7:00 o'clock to permit the brethren to attend the monthly Grand Lodge dinner scheduled for that evening at the social hall.

Then man who don't know himself is a poor judge of the other fellow.

Freemasonry is not sectarian or partisan, but it is interested in the preservation of religion and of the institution of free government. There must not be hesitancy at any time on the part of the Grand Lodge, a constituent Lodge or individual Mason, to take a stand when the fundamental principles of religion and democracy are in jeopardy. —*W. L. Stockwell.*

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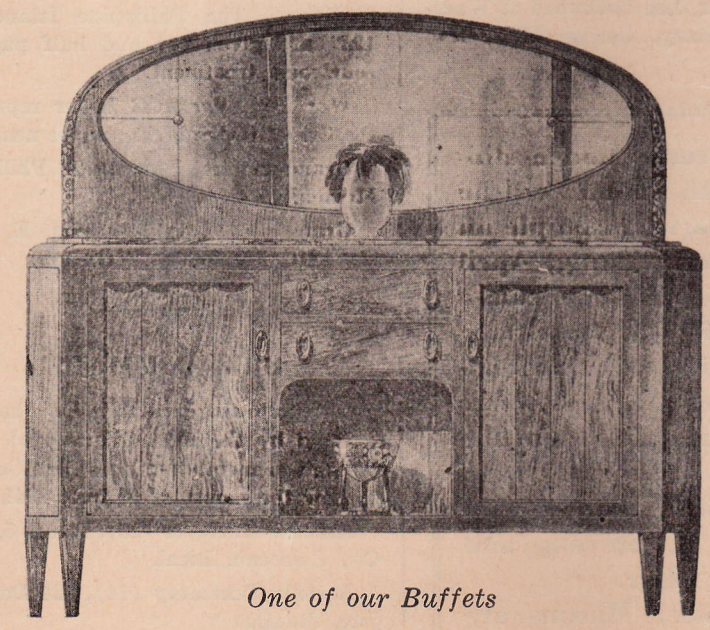

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MASONRY'S SHARE IN PHILIPPINE LIBERTIES AND PROGRESS

By JUDGE FRANCISCO A. DELGADO, P.G.M.

(Conclusion)

By providential design, America came to the Philippines in 1898, and with the advent of her valiant soldiers, her conservative type of Masonry was brought into the Philippines. It was the Field Lodge of the North Dakota Regiment of Volunteers that was first organized in 1899, but the same disappeared as soon as that regiment was ordered home. However, from 1901 to 1907 three regular Lodges were chartered by the Grand Lodge of California, and henceforth we see securely planted in the Philippines that system of Masonry which uses the moral, mental and spiritual improvement of its individual members to uplift and help their fellowmen. In 1912, these three Lodges organized the Grand Lodge of Free and Accepted Masons of the Philippine Islands, which in 1917 absorbed by affiliation all the regular Lodges organized under the foreign jurisdictions, except one chartered by the Grand Lodge of Scotland, which to this day operates in the city of Manila.

From 1898 to 1916, the old type of militant Masonry progressed steadily and its membership increased by leaps and bounds. But since the advent of the more conservative American Masonry and until the fusion in 1917, there has been some confusion in the ranks of the Masons because of the lack of recognition and understanding between the Masons of the two schools. However, since the unification of Masonry in the Philippines in 1917, they have all been laboring unitedly for the moral, spiritual and material betterment of our country and people. So that now, and for over two decades past, symbolic Masonry in the Philippines is a direct descendant of the type of Masonry prevailing in North America, with exactly the same moral and mental standards, substantially the same ritual, and observing faithfully the same landmarks and the same tenets of Brotherly Love, Relief, and Truth.

Nor has the share of Freemasonry and the Freemasons in the establishment and development of Philippine democracy and freedom ended with the success of the last Philippine Revolution against Spain, for it has fallen to their lot to have labored and to be laboring to this date for that common task.

Indeed, the liberal and benevolent policy ever followed by America in the Philippines may be traced back to the teachings of the very great and universally honored Mason who became the first President of the United States of America, George Washington. From his farewell address I quote:

> "Observe faith and justice towards all nations; cultivate peace and harmony with all. Religion and morality enjoin this conduct; and can it be, that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and (at no distant period) a great nation, to give to making the magnanimous and too novel example of a people, always guided by an exalted justice and benevolence. Who can doubt that, in the course of time and things, the fruits of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it. Can it be, that Providence has not connected the permanent felicity of a nation with its virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! is it rendered impossible by its vices?"

Now, note the resemblance of the magnanimous policies thus suggested by President Washington with those enunciated by President McKinley, another illustrious Mason, in his instructions of January 20, 1899, to the first Philippine Commission wherein he expressed the hope that the Commissioners would be received as bearers of the "richest blessings of a liberating rather than a conquering nation," and directed that the insular government that they were about to establish be a "government not for the satisfaction of the American people but for the happiness, peace, and prosperity of the Filipinos," and that "their customs and habits, even their prejudices, were to be considered."

This was reaffirmed in his message to Congress in the same year, when, among other things concerning the Philippines, he said:

> "The Philippines are ours not to exploit but to develop, civilize, to educate, to train in the science of self-government. This is the path of duty which we must follow or to be recreant to the mighty trust committed to us."

It was in the furtherance of these altruistic policies that the Congress of the United States on July 1, 1902, enacted the first organic act for the government of the Philippines wherein the fundamentals of a democratic and republican form of government as first conceived by Washington and the makers of the American Declaration of Independence and the United States Constitution were embodied.

Those instructions and the provisions of that organic act were generally carried out by the members of the first Philippine Commision, Governor Taft (another great and honored Mason) and his successors in that office, with the result that progress was made in the Philippines in all lines of endeavor by leaps and bounds.

Indeed, the advancement made was so rapid that by August, 1916, upon the recommendation of President Wilson, the Sixty-fourth Congress wrote into law the second part of what might be termed the "Charter of Philippine Liberty," commonly known as the "Jones Law," which further advanced the freedom enjoyed by the Filipino people and contains this declaration so similar to the sentiments expressed by Presidents Washington and McKinley:

> Whereas it was never the intention of the people of the United States in the incipiency of the War with Spain to make it a war of conquest or for territorial aggrandizement; and
>
> Whereas for the speedy accomplishment of such purpose, it is desirable to place in the hands of the people of the Philippine Islands as large a control of their domestic affairs as can be given them without in the meantime impairing the exercise of the right of sovereignty by the people of the United States, in order that by the use and exercise of popular franchise they may be better fitted to fully assume the responsibilities and enjoy all privileges of complete independence"—

In 1922, upon the report made by Governor F. B. Harrison (another illustrious Mason) of the favorable conditions then existing in the Philippines, President Wilson recommended to the Congress of the United States the granting of complete independence of the Philippines. But the Great Architect of the Universe willed that the next step towards Philippine Emancipation be deferred until another great President and true Mason, the present occupant of the historic White House, should be at the helm of the American Government. And thus it was that the final step in the form of what is known as the Tydings-McDuffie Act, upon the recommendation of President F. D. Roosevelt, was approved by the 73rd Congress on March 24, 1934. The title of said Act is "An Act to provide for the complete Independence of the Philippine Islands, to provide for the adoption of a constitution and a form of government for the Philippine Islands and for other purposes."

But the aforementioned American Freemasons have not been alone in their labors for Philippine Freedom and Democracy. This great task has been a joint one, between them and their Filipino brethren. For many (if not the majority) of the foremost Filipino leaders at the helm and in the several key positions of the Philippine Government since American occupation, were and are (or at least have been) active Freemasons; and their efforts for the advancement of Democracy, Freedom and individual liberties and well-being in the Philippines have always been and are within the four corners of the principles of Freemasonry. Many of those who drafted the Philippine Constitution were and are Freemasons. Fundamentally, that great document is in complete accord with the tenets and beliefs of

(Continued on the next page)

THE GRAND LODGE Monthly Dinner

THE GRAND Lodge monthly dinner for last month was held at Plaridel Temple, under the auspices of Manila Lodge No. 1, on Monday evening, March 17, 1941, immediately after the convention of Lodge Secretaries and Grand Lodge Inspectors. There were about 125 brethren present. At the presidential table were the Most Worshipful Grand Master John R. McFie, Jr.; Deputy Grand Master Jose P. Guido; Senior Grand Warden Michael Goldenberg; Grand Secretary Antonio Gonzalez; Past Grand Master Joseph Henry Alley; Bro. Samuel F. Gaches, the speaker of the evening, Wor. Bros. Jose C. Velo, John M. Aaron, John R. H. Mason, Jose M. E. Leon, Jr., Bernard H. Brown, and Bertrand H. Silen, who acted as toastmaster.

Through the courtesy of Wor. Bro. B. H. Silen, several artists and the orchestra of radio station KZRH rendered musical selections. They were warmly applauded, particularly the well known "Mystery Singer" (Cecil Lloyd).

Introducing the speaker of the evening, Wor. Bro. B. H. Silen said that Bro. Samuel F. Gaches is one of the oldest and outstanding Masons of Manila Lodge No. 1, having been raised a Master Mason in that Lodge 40 years ago. During all this time he has lived up to his obligations and exemplified Masonry in all his dealings with his fellowmen. The address of Bro. Gaches, entitled "Masonry in Business," was attentively listened to by the brethren present. It appears elsewhere in this issue.

The Most Worshipful Grand Master thanked the brethren for attending the dinner, some of whom came from the distant cities of Baguio and Iloilo. He said that it is an imperative duty upon every Mason to render help to the community in case of an emergency, and that we should always be ready to defend our democratic institutions here.

Led by the "Mystery Singer," the audience sang the patriotic song "God Bless America." The gathering was closed with a prayer by the Grand Chaplain, Very Rev. Bro. Joseph F. Boomer.

If you cannot be enthusiastic about your Masonry, it's time to get alarmed. Something is wrong.

Set your teeth, dive in and try to break your old record. Compete with yourself.

MASONRY'S SHARE IN PHILIPPINE LIBERTIES

(*Continued from the preceding page*)

Freemasonry. And may it please the Almighty that the same may never be radically changed in the future.

In conclusion, then, it may be safely stated that the present-day Democracy in the Philippines, the public-school system, as well as the complete individual freedom and liberties, and other blessings enjoyed by the Filipinos and other residents of the Philippines now, are largely the result of Masonic teachings imparted to the members of the Fraternity, and by their individual conduct transmitted to the whole community.

SENIOR GRAND WARDEN GIVES PARTY

To reciprocate the courtesies tendered to him by the members of the Fraternity, our Senior Grand Warden and Mrs. M. Goldenberg gave a dinner dance at their home on Dewey Boulevard, Manila, to the officers and members of the Grand Lodge. The affair which was held on Thursday evening, March 27th, was attended by about 150 brethren and their ladies. Due to a previous engagement, the Most Worshipful Grand Master was unable to attend, but all the officers of Grand Lodge, including several Past Grand Masters, were present.

It was a very delightful affair, and one of the gayest social events of the season.

The picture at the right shows a group of brethren under our Jurisdiction who are residing in Honolulu, Hawaii. The picture was taken at a gathering held last December under the management of Wor. Bro. Juan G. Cortes of Commonwealth Lodge No. 57.

JUSTICE WITHOUT WISDOM IS IMPOSSIBLE

(Editor's note: The following is an address delivered by Judge George Rogers Harvey, P. G. M., at the Grand Lodge dinner in honor of Bro. Antonio Horrilleno.

WE ARE here this evening "to spread the cement of Brotherly Love and Affection, that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should exist but that noble contention, or rather emulation, of who best can work and best agree." In spreading this cement of Brotherly Love we are at the same time to honor our beloved Brother Antonio Horrilleno who has recently been appointed as a Justice of the Supreme Court of the Philippines. To be thus favored is one of the highest honors that can be conferred upon any man. The judicial office in itself inculcates justice in decision and judgment and in daily intercourse with men.

During the past week, I received a bulletin from Luzon Chapter No. 1, Royal Arch Masons, with these words printed on the front page: "Justice without Wisdom is Impossible." I felt that these words might be a good text for me to-night. We feel that Brother Horrilleno has the necessary wisdom for discharging the responsible duties of a Justice of the Supreme Court and that he will justify his selection for that high and honorable position. But Wisdom is not all that is necessary in dispensing justice. There must be good judgment shown in the election or selection of a Judge or Justice of the highest court of the land. All Judges and Justices of the higher courts in this country must be appointed by the Chief Executive, which implies that they must be satisfactory to him as to their mental and moral qualifications and as to their learning and ability to discharge the responsible duties incumbent upon them.

The qualities of a good judge have been enumerated by one of the ablest Masonic writers of the last century—the renowned and illustrious Mason, General Albert Pike, who for many years was the Grand Commander of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States. Among other good qualities of judges, he says:

"Those who are invested with the power of judgment should judge the causes of all persons uprightly and impartially, without any personal consideration of the power of the mighty, or the bribe of the rich, or the needs of the poor. That is the cardinal rule, which no one will dispute, though many fail to observe it. But they must do more. They must divest themselves of prejudice and preconception. They must hear patiently, remember accurately, and weigh carefully the facts and the arguments offered before them. They must not leap hastily to conclusions, nor form opinions before they have heard all. They must not presume crime or fraud. They must neither be ruled by stubborn pride of opinion, nor be too facile and yielding to the views and arguments of others. In deducing the motive from the proven act, they must not assign to the act either the best or the worst motives, but those which they would think it just and fair for the world to assign to it, if they themselves had done it; nor must they endeavor to make many little circumstances, that weigh nothing separately, weigh much together, to prove their own acuteness and sagacity."

On the subject of injustice, injuries and wrongs to others, General Pike said, in part, the following:

"In our intercourse with others, there are two kinds of injustice: the first, of those who offer an injury; the second, of those who have it in their power to *avert* an injury from those to whom it is offered, and yet do it not. So *active* injustice may be done in two ways—by force and by fraud—of which force is lion-like, and fraud fox-like,—both utterly repugnant to social duty, but fraud the more detestable.

"Every wrong done by one man to another, whether it affects his person, his property, his happiness, or his reputation, is an offense against the law of justice. Masonry seeks for the most impressive mode of enforcing the law of justice, and the most effectual means of preventing wrong and injustice.

"Masonry, by its teachings, endeavors to restrain men from the commission of injustice and acts of wrong and outrage. Though it does not endeavor to usurp the place of religion, still its code of morals proceeds upon other principles than the municipal law; and it condemns and punishes offenses which neither that law punishes nor public opinion condemns. In Masonic law, to cheat and overreach in trade, at the bar, in politics, are deemed no more venial than theft; nor a deliberate lie than perjury; nor slander than robbery; nor seduction than murder."

To-night we have good reasons to congratulate our guest of honor upon his elevation to the highest court of the land. A Supreme Court Justice is elevated and removed from party strife. With the independence of the Judiciary, those who sit securely in the judgment-seat of the Supreme Court reflect the greatness of the country that has put them there. The Supreme Court is the bearer of the standard to which all good men repair in time of trouble. It has the last word of constitutional interpretation. When there's a difference of opinion among the three great coordinate branches of the Government, the final word as to whether a law is constitutional must rest somewhere, and reflection for more than a century upon the solution of this question has sustained the long and unbroken practice of the people of the United States in leaving this decision to the courts. It is a matter of judicial history that Chief Justice Gibson, of Pennsylvania, in 1825, opposed the view that his court had power to declare an act of the State Legislature unconstitutional, but twenty years later he announced that he had changed his opinion, for two reasons: First, that the people, with full knowledge, had sanctioned the doctrine by allowing it to go on, although a constitutional convention had given them the opportunity for a change; and second, "from experience of the necessity of the case."

The Supreme Court, it is true, is made up of human beings. But a judge and a man placed in judicial office are not synonymous. The judicial office sets the man apart, and ennobles him; not with the worldly trappings of nobility, but with the visible mark on his countenance of the new aspect of the inner life, a life of humility of spirit, the spirit of learning and serving, and yet of high resolve. It is to be observed that when a lawyer leaves the arena, the field of combat, and is elevated to the Bench of the Supreme Court, his devotion to the public interest tends to become the dominating force in his life, and his personal opinions and prejudices fall into the background, and we find the liberal judge pressing forward in conserving what is good and as the opponent of change moving on to a more advanced position as he sees the public need for progress.

There have been many changes in the personnel of our Supreme Court in recent years, and the number of Justices has been reduced from eleven to seven, but it has been given powerful support by a Court of Appeals composed of fifteen members. Yet the Supreme Court of to-day commands our full allegiance. Every member of the bar in the Philippines is sworn as its faithful officer, and the oath of every member of the bar obligates him to its service, thus making its achievements known to old and young, who loyally bespeak for the Court the respect and affection of all the people of the Philippines.

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Official Section

OUR FRATERNITY IN CASE OF AN EMERGENCY

ONE of the resolutions unanimously adopted at our last Annual Communication was that pledging the unconditional support of our Grand Lodge and its subordinate Lodges to the Government of the United States in case of an emergency. The resolution drafted by the Committee on Jurisprudence composed of Past Grand Masters George R. Harvey, Manuel Camus and Christian W. Rosenstock is as follows:

WHEREAS, practically all of Europe, including the British Isles, is now in a state of war, or bordering on war, and this condition is seriously affecting the entire world; and

WHEREAS, China has been invaded by the Japanese and an undeclared war has been carried on between those two neighboring countries for three or four years; and

WHEREAS, the Dutch East Indies and French Indo-China, colonies of occupied European nations, are being threatened by Japan and the Axis powers in Europe; and

WHEREAS, the United States of America is now threatened with war bordering on an emergency, and the Philippines, while not at war, is in a very vulnerable situation, and the Philipppine National Assembly has declared that this country may be at any time in a state of major emergency; and

WHEREAS, it is well known that the United States of America and the Philippine Commonwealth are taking steps to provide ample armed defense against invasion of the Philippines, and it is also known that in case of a sudden attack upon our country by a foreign power the civilian population of this country would be suddenly thrown into a condition of chaos; and

WHEREAS, it is believed that the armed forces of the Philippines, including municipal police, fire departments, and other organized forces of the Government would not be adequate to supervise the movements of the civilian population in case of such an emergency; and

WHEREAS, the members of the Masonic Fraternity constitute a body of good men and true whose sworn duty is to defend the country in which they live and whose known ideals as exponents of Liberty, Equality and Fraternity are doctrines forming a graduated scale of true democracy which is diametricaly opposed to what are known as totalitarian governments; and

WHEREAS, it is the opinion of those in this Grand Lodge assembled that the services of the Masonic Fraternity in the Philippine Islands can and should be made available to the constituted authorities to and during any real emergency;

THEREFORE, BE IT RESOLVED by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in Annual Communication assemble, that, in case an emergency should arise, the said Grand Lodge hereby offers its services and those of its subordinate Lodges to the constituted authorities to assist in maintaining law and order among the civilian population by guiding and advising civilians, including men, women and children, according to the plans and instructions of the said authorities for the care of noncombatants during such emergency; and that as the members of the Craft are taught to obey as well as to command, and are taught the value of secrecy in their actions, this Fraternity offers its services to the authorities in the event that such organized assistance should be needed in any other capacity.

The following letter received from the office of the United States High Commissioner commending our patriotic action is self explanatory:

THE UNITED STATES HIGH COMMISSIONER TO THE PHILIPPINE ISLANDS
Manila

February 17, 1941

My dear Mr. Gonzalez:

This will acknowledge your letter of February 11, 1941, enclosing a copy of a resolution pledging to the United States Government the unconditional support of the Grand Lodge of Free and Accepted Masons of the Philippine Islands in case of an emergency, which was delivered by Judge Manuel Camus. It is desired to express to the Grand Lodge the appreciation of the United States Government for its patriotic action in adopting the measure and to inform it that the offer of its services and those of its subordinate Lodges will gladly be accepted should the occasion arise to call for them. In the event that it becomes desirable to utilize the services so generously tendered, you will be advised and it will be indicated how your services best may be coordinated with those of other organizations directed to the same end.

Sincerely yours,
WOODBURY WILLOUGHBY
Acting Executive Assistant to the United States High Commissioner

Mr. Antonio Gonzalez,
Grand Secretary,
Grand Lodge of Free and Accepted Masons of the Philippine Islands, P. O. Box 990, Manila.

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SECCION CASTELLANA

NOTAS EDITORIALES

DEMOCRACIA EN ACCIÓN

ASÍ LO HA DICHO el primer magistrado de los Estados Unidos de América, el Her. F. D. Roosevelt. La democracia está ahora en acción. Allí donde se levante una protesta, un gesto de oposición contra los *totalitarios*, allí se moverá la democracia con la ayuda del gobierno y pueblo de los Estados Unidos.

No solamente en Europa, también en Asia, y hasta en Oceanía, el gesto de la democracia en acción se hará sentir para acabar de una vez y para siempre con todos los regímenes de terror, de persecución, de tiranía, de odios y despojos que ha traído consigo la ambición *totalitarista*.

Ha dicho muy bien el Presidente Roosevelt hablando del Nazismo, que no era "un nuevo orden," por lo mismo que no era "nuevo" ni tampoco era "orden." Todo lo contrario, era el asesinato entronizado, el despojo inícuo del individuo, la explotación del hombre por el hombre, la ley del terror y de la fuerza sobre la conciencia del ciudadano y de la nación, el medro personal de algunos cuantos a costa de la confusión y del desorden, la renunciación a la personalidad humana en todo lo que tiene de mas sublime como criatura de Dios para salvar los despojos materiales de una vida esclava. Eso era lo que pregonaba el nazismo bajo el disfraz de "nuevo orden" y eso es lo que viene pregonando hasta ahora. Y eso no es nuevo por lo mismo que surgió en el mundo desde que surgiera el primer déspota, el primer tirano.

Habló América, por boca de su Presidente, y con él se oyó la voz de ciento treinta millones de americanos. Unimos la nuestra, la de cinco mil seiscientos y pico de masones de Filipinas, a la admonición del Her. Roosevelt y nos ofrecemos a él incondicionalmente en su lucha para que desaparezca de la tierra el peligro, la amenaza de la acción *totalitarista*.

CORREGIENDO UN ERROR

ALGUIEN habló equivocadamente en el seno de la Hon. Junta Municipal de la opinión sustentada por nuestro querido Hermano Teodoro M. Kalaw, Gran Secretario *eméritus* que fué de la Gran Logia de las Islas Filipinas, acerca de la autenticidad de la firma del Hermano José Rizal, en una supuesta retractación que los eternos enemigos de nuestra Institución, han venido hablando de un tiempo a esta parte.

Es de conocimiento público que el Hermano Teodoro M. Kalaw fué Gran Maestro de la Gran Logia de las Islas Filipinas y también Gran Secretario, siendo Gran Secretario *eméritus* al tiempo de su fallecimiento. Durante su laboriosa carrera masónica nos hemos honrado con su confianza y nos hemos identificado con su labor. Podemos afirmar aquí, por las relaciones íntimas que tuvimos con él, que el Hermano Kalaw nunca y en ningún tiempo sustentó la teoría de que la firma que aparece en dicha supuesta retractación fuera la firma genuina del Hermano José Rizal.

Cuando la Gran Logia de las Islas Filipinas adoptó la resolución declarando apócrifa dicha supuesta retractación, el Hermano Kalaw estaba presente y dicha resolución se adoptó unanimemente. Su viuda, la Sra. Pura Villanueva de Kalaw, también nos informa que su ilustre esposo nunca sustentó en vida la teoría de que dicha supuesta firma fuera auténtica.

Hacemos constar esto publicamente para corregir un error.

PRIMERA CONVENCIÓN DE SECRETARIOS

EN LA tarde del 17 del mes próximo pasado, se celebró la primera convención de Secretarios de Logias subordinadas bajo los auspicios de la Gran Secretaría y con la presencia del Muy Ilustre Gran Maestro.

Es el Secretario de Logia el alma de los talleres masónicos. Su máxima eficiencia y habilidad es la clave del éxito en la labor de la Logia. Él es el brazo derecho del Venerable Maestro, y, aunque su nombre no aparece en un sitio

(*Continua en la página siguiente*)

LO QUE NO PUEDE HACER UNA LOGIA

[Continuamos]

Autorizar o permitir que los Comisionados actúen por mas de diez días, salvo que por razones justificadas que se aleguen, el Venerable Maestro conceda un plazo mayor;

Prohibir que los Comisionados ejerzan su discreción aplazando sus sesiones de tiempo en tiempo, según lo aconseje su propia conveniencia o por razones suficientes alegadas por una u otra parte, o concediendo una prórroga razonable el acusador o al acusado para que pueda cada uno presentar debidamente sus razones respectivas acerca del asunto;

Permitir que se pronuncie veredicto y sentencia y se ejecute y se apele ésta como no sea mediante el siguiente procedimiento: (1) Después que se hayan recibido todas las declaraciones, los Comisionados procederán a deliberar sobre su veredicto y sentencia, no estando presente nadie mas que ellos, el Venerable Maestro y el Secretario, sin voz este último en los procedimientos, y sólo podrán actuar aquellos Comisionados que hayan intervenido en todo el juicio; (2) Después de una consulta y deliberación suficientes, se procederá a votar por papeletas en los que se escribirá "culpable" o "no culpable" sobre cada especificación, y se consignará el resultado de cada una de estas votaciones, y una votación análoga se efectuará sobre la acusación de conducta antimasónica y así se consignará en el acta, pues, es posible que los hechos descubiertos y probados no constituyan falta masónica; (3) Para que haya veredicto de culpabilidad es indispensable el voto de una mayoría de todos los Comisionados elegidos, y si el acusado es hallado culpable de una o mas de las especificaciones y de la acusación de conducta antimasónica, los Comisionados procederán a votar por papeletas sobre la sentencia, y será necesario una mayoría de todos los Comisionados elegidos para dictar sentencia, cualquiera que sea ésta, debiendo recaer primero la votación sobre la siguiente pregunta hecha por el Venerable Maestro "¿Debe ser expulsado el acusado?" y en las papeletas se escribirá "si" o "no," y si no hubiese mayoría requerida para acordar la expulsión, la siguiente pregunta será "¿Debe ser suspendido el acusado?," y ésta se decidirá de la misma manera, y si no hubiese la mayoría requerida para la suspensión, la última pregunta será "¿Debe ser reprendido el acusado?," decidiéndose de la misma manera que los demás, todo lo cual se consignará en actas, puntualizando el número de votos afirmativos y negativos sobre cada proposición; (4) Cuando el proceso haya terminado, el Secretario sacará una copia en limpio de los autos y del fallo, bajo la supervisión de los Comisionados, que la firmarán con el certificado del Secretario y luego se presentará al Venerable Maestro, quien, en la próxima tenida regular de su Logia, anunciará el resultado en presencia de sólo los miembros de ésta, y ordenará al Secretario que lo consigne en acta como fallo de la Logia y archive dicha acta para su segura conservación en sus archivos; (5) No se podrá imponer ninguna otra pena mas que la de reprensión en Logia abierta (entre columnas), o la de suspensión que siempre será por un periodo indefinido o la de expulsión, y si la sentencia es la de reprensión, el Venerable Maestro citará al sentenciado para comparecer en la tenida regular que siga a la en que haya anunciado el resultado del proceso, y en ésta se ejecutará la sentencia en presencia unicamente de los miembros de la Logia, a menos que, antes de la citada tenida, se haya dado aviso legal de una apelación ante la Gran Logia, caso en el cual la sentencia no se ejecutará hasta después de que aquel Gran Cuerpo haya emitido su decisión confirmando el fallo de la Logia subordinada, y si la sentencia fuese de suspensión o de expulsión, se ejecutará inmediatamente y el Secretario notificará de la misma sin pérdida de tiempo a la persona suspendida o expulsada y al Gran Secretario; (6) Cualquiera de las partes puede recurrir en apelación ante la Gran Logia en la próxima reunión siguiente de la misma, pero con la condición de notificar por escrito al Venerable Maestro de dicha intención de apelar, dentro de los treinta días después que dicho Venerable Maestro haya anunciado el resultado del proceso, y todas y cada una de las pruebas adicionales que el acusador o el acusado desee que se practique en la apelación serán tomadas y consignadas por escrito dentro de sesenta días desde el día en que el Venerable Maestro haya anunciado a la Logia el resultado del juicio, y también deberán hacerse por escrito todos los argumentos y representaciones que se desee se tenga en cuenta en la apelación, y no se considerarán pruebas, argumentos o representaciones adicionales en la apelación a menos que se consignen por escrito y se transmitan al Gran Secretario por lo menos sesenta días antes del comienzo de la próxima reunión anual de la Gran Logia; (7) En todos los casos apelados y en todos aquellos de expulsión o de suspensión, ya hayan sido apelados o no, el Venerable Maestro hará que el Secretario prepara una transcripción del acta del proceso, transmitiéndola inmediatamente al Gran Secretario juntamente con la información de la apelación anunciada, si es que la hubiere, y cualquiera transcripción del acta de un juicio, cuando esté preparada por el Secretario de una Logia subordinada en esta jurisdicción, será, antes de su transmisión al Gran Secretario, sometida al Venerable Maestro de la Logia, quien la examinará cuidadosamente y cuidará de que esté escrita fiel y legiblemente, con espacios suficientes entre los documentos y las pruebas, y que cumpla de cualquiera otra manera con la Constitución y Reglamentos de la Gran Logia, debiendo dicho Venerable Maestro endosar su aprobación sobre la misma;

(Continuaremos en el número siguiente)

PRIMERA CONVENCIÓN . . .

(Continuación de la página anterior)

conspicuo entre los oficiales de Logia, sus obligaciones son tan varias y tan difíciles, que su puesto es uno de los mas importantes en el taller.

Para coadyuvar con los Secretarios en sus múltiples atenciones, hacer su labor mas eficaz y llevadera, obtener la debida coordinación y fácil colaboración de los otros oficiales e inspectores, la Gran Secretaría ha convocado dicha primera convención que, a sugestión de varios Hermanos, se va a celebrar trimestralmente durante el presente año.

De Charla con Nuestros Hombres

—En estos tiempos en que se hace mucho uso de la "propaganda," la Masonería debe informar abiertamente al mundo profano qué es y cuáles son sus enseñanzas—afirma el Hermano EDILBERTO MENDOZA.

EN ESTOS momentos críticos, en estos tiempos en que prevalecen no solamente la incertidumbre sino la destrucción, es muy propicio hablar de Masonería y de lo que ella enseña.

—.....

—A la Masonería se le ha conocido y se la conoce erroneamente como una sociedad secreta. Otros, también erroneamente, le han considerado como una Religión. Parece que esto ha motivado el que se tuviera prejuicios contra ella y no se le haya comprendido bien.

—.....

—Desde luego que el prejuicio contra la Masonería es obra de la propaganda anti-masónica. Me parece que fué Hitler quien una vez dijo que por medio de la "propaganda" las cosas mas diabólicas se podrían hacer como si vinieran de un **Paraíso**, y que el mismo Cielo apareciera como un Infierno.

—.....

—En estos tiempos modernos en que se hace mucho uso de la "propaganda," la Masonería debe informar abiertamente al mundo profano qué es y cuáles son sus enseñanzas.

—.....

—Mucho me temo que si esto no se hace llegará un tiempo en que la Masonería quede totalmente suprimida por la obra insensata de sus detractores y sobre todo de los Dictadores. .....

—.....

—Si, he dicho de los dictadores, pues, si Hitler, Mussolini, Stalin y Konoye conquistaran y dominaran el mundo ya no podría existir Masonería como tampoco podría existir Democracia, libertad política, religiosa, moral o social....

—.....

—La Masonería no es una Religión. Es una sociedad. Es una institución para promover la paz y buena voluntad entre todos los hombres en todas las partes del universo. Ella enseña el amor fraternal, predica la igualdad entre los hombres por lo mismo que éstos han sido creados iguales y como verdaderos Hermanos bajo la paternidad de Dios.

—.....

—A pesar de todas sus tribulaciones y sufrimientos en el pasado, la Masonería ha sobrevivido porque es una institución no política, no sectaria, donde los hombres son admitidos sin tener en cuenta su credo político o religioso o su nacionalidad...

—.....

—Si la Masonería es religiosa lo es en tanto en cuanto demanda de todos sus miembros la creencia en Dios y en la inmortalidad del alma. No condena a ninguna religión, antes al contrario, respeta a todas ellas. Por eso es que hombres de diferentes religiones pueden pertenecer a la Masonería.

—.....

—Es la Masonería una institución que se asienta en la práctica de las virtudes morales y sociales. Por eso es una ciencia moral progresiva. Por eso tiene por divisa el servir a sus semejantes. Por eso son sus lecciones principios sublimes de moralidad y de virtud.

—.....

—Además de enseñar a los miembros a adorar a Dios, se les enseña también a amar a su Patria y a obedecer las leyes del país y a las autoridades constituidas. El masón nunca podrá conformarse con ningún acto que sea atentatorio a la paz y al buen orden que debe prevalecer en la sociedad. Por eso, la Masonería es garantía de paz y orden.

—.....

—Se le obliga al Masón a que sea justo para con su prójimo, justo y razonable en el trato con sus semejantes. Habrá siempre de practicar la Regla de Oro en sus relaciones.

—.....

—Para su familia el Masón habrá de ser siempre afectuoso y habrá de prestarla toda la protección que pueda; para sus superiores habrá de ser siempre obediente y sumiso; para sus iguales en rango o categoría, será afable y cortés; y para sus inferiores, amable y condescendiente.

—.....

—Esto explica el por qué los países totalitarios como Alemania, Italia, Rusia y España suprimieron la Masonería. Un gobierno totalitario no puede compadecerse con los ideales de Libertad, Igualdad y Fraternidad. Un dictador es el Amo, el Señor de vidas y haciendas. Por eso, el dictador tiene que eliminar a todo hombre libre que cree en la igualdad de todos los de su especie, al hombre que no puede vivir como un esclavo bajo la opresión de un tirano.

—.....

—La Masonería quiere la Luz, y, por lo tanto, detesta la Ignorancia, el Obscurantismo, el Fanatismo. Quiere la Verdad, que es la base de la Moralidad y de la Virtud. Por eso la Masonería es tolerante. Sabe que nadie puede monopolizar la Verdad.....

—.....

—No hay porqué dudar, pues, de los verdaderos motivos que tienen los que nos atacan porque esos quieren que prevalezcan la Ignorancia, el Fanatismo, y sus males consiguientes.....

—.....

—Pero, nosotros los Masones nos mostramos indiferentes a esos ataques, a esas actitudes de nuestros eternos enemigos, convencidos de la justicia de nuestra causa.

—.....

—Estamos convencidos que mientras el ideal democrático subsista la Masonería no puede perecer, porque entonces los masones estarán seguros de conseguir para ellos mismos y para la humanidad en general el disfrute a la vida, a la libertad y a la propiedad como han venido gozando hasta ahora en aquellos países en que la democracia es la norma de vida pública para los ciudadanos.....

—.....

—Pero, no porque la Masonería es una institución excelente y porque ella practica el amor fraternal, el socorro y la verdad, pretendemos los masones ser todos hombres perfectos, no. Conocemos que somos humanos y que, por tanto, estamos sujetos a errores y a pasiones como cualquier otro mortal.

—.....

—Precisamente es ahí donde la Masonería se deja sentir, procurando que el hombre deje a un lado sus vicios, y viva una vida de virtud ya como simple ciudadano, ya en su vida privada, o ya en su vida pública.....

—.....

—Y eso mismo explica por qué la Masonería no habrá de perecer, eso explica por qué habrá de sobrevivir; todo lo contrario de lo que ha pasado y pasará con esos dominadores del mundo que han venido y desaparecido con las propias convulsiones y catástrofes que han traido a la humanidad.

RIZAL, COMO MASÓN

Por ANTERO GEMPESAW, V.M.P.

(Continuación)

La FUERZA, según la Masoneria, debe ser iluminada por la Inteligencia y la Moral para que los problemas de la vida se puedan resolver con conciencia.

Rizal, no estribó sus esperanzas en sus contemporáneos para la solución de este problema. Lo encomendó a la Juventud a quien excitó inclinación al estudio.

LA JUVENTUD Y LA CIENCIA.

"—¿Donde está la JUVENTUD que ha de consagrar sus rosadas horas, sus ilusiones y el entusiasmo al bien de su patria? ¿Donde está la que ha de verter generosa su sangre para lavar tantas verguenzas, tantos crimenes, tanta abominación? ¡Pura y sin mancha ha de ser la víctima para que el holocausto sea aceptable!...¿Donde estais, jóvenes que habeis de encarnar en vosotros el vigor de la vida que ha huido de vuestras venas, la pureza de las ideas que se ha manchado en nuestros cerebros y el fuego del entusiasmo que se ha apagado en nuestros corazones? . . . Os esperamos, ¡Oh, jóvenes! venid, que os esperamos." (Filibusterismo, Cap. XXXIX)

"JUVENTUD, esperanza de la patria mia." Es la juventud a quien alentó Rizal, esa juventud que tiene el deber de continuar las obras comenzadas por los hombres de aquel ayer; esa juventud adornada de bellas cualidades, como los Ibarra e Isagani, que emplearon sus esfuerzos por el triunfo del Saber; de un Plácido Penitente que sabe protestar contra las humillaciones; de un Sandoval que se une con las ideas progresivas, no obstante su distinta nacionalidad; de un Makaraig que no retrocede ante la lucha por el progreso de la juventud, de esa juventud, repitimos, que aprende la historia de ayer para preparar el futuro, y no esa juventud que admira la forma para imitarla.

" * * * pero como sucede casi siempre cuando queremos imitar a los hombres notables, solo imitamos sus pequeñeces cuando no sus defectos porque de otra cosa no somos capaces, muchos de estos admiradores se fijaban en la manera como el joven hacía el lazo de su corbata, otros en la forma del cuello de la camisa y no pocos en el número de los botones de su americana y chaleco." (Noli Me Tangere, Cap. XXV)

Tampoco se aludia a esa juventud

" * * * que no piensa mas que en amorios y placeres: mas tiempo gastan y trabajan mas para engañar y deshonrar a una joven, que para pensar en el bien de su país; nuestras mujeres, por cuidar de la casa y la familia de Dios, se olvidan de las propias; nuestros hombres solo son activos para el vicio y heróicos en la verguenza; la niñez despierta en tinieblas y rutina, la juventud vive sus mejores años sin ideal, y la edad madura, estéril, tan solo sirve para corromper con su ejemplo a la juventud * * *" (Noli Me Tangere, Cap. XIII)

La juventud en quien cabe cifrar el futuro de la humanidad es aquella juventud soñadora y amante del progreso que dignifica.

"La instrucción no se dá mas que al que lo merece. Dársela a hombres sin caracter y sin moralidad, es prostituirla." (Filibusterismo, Cap. XXXVII)

Ese es el ideal de la Masoneria. Toma por base la instrucción para levantar corazones intrépidos que sepan laborar por una existencia mas pura y honrada. Pero, si es cierto que, a pesar del esfuerzo de la Masoneria, surge una juventud indigna de la Ciencia, porque existe esa juventud siempre "inexperta y soñadora, siempre corriendo tras las mariposas y flores" (Filibusterismo, Cap. VII). Pero, eso no es un defecto, digamoslo así, producido por el ambiente. Los hechos justifican que esos defectos son el resultado del inadecuado sistema de educación que se desvia de aquella regla sustentada por Isagani.

" * * * mejorar cada vez la semilla joven, para guiarla a su felicidad, crear un pueblo honrado, próspero, inteligente, virtuoso, noble y leal." (Filibusterismo, Cap. XXVII)

Si existen esos defectos que prostituyen a la juventud, es porque quizas el sistema de educación no se adapta a las costumbres y a la tradición. Es que en la confección del traje no se adapta esto al cuerpo, sino esto al traje, y por eso surge una juventud ridícula, una juventud que se hace indigna de la Ciencia.

No obstante, ya que la Masoneria tiene su asiento en todos los ramos de la vida, es indudable que los defectos que se descubren en el seno de la sociedad serían corregidos, y la juventud adornada de bellas cualidades sabrá responder a las exigencias del deber que tienen que cumplir, deberes para con la humanidad, y el día en que ese yunque llamado EDUCADOR haya moldeado una juventud inteligente y noble, se podrá entonces repetir aquella sabia sentencia de Júpiter:

" * * * demos a Homero la trompa, a Virgilio la lira y a Cervantes el lauro; mientras que la Fama publicará por el mundo la sentencia del Destino, y el cantor Apolo entonará un himno al nuevo astro, que desde hoy brillará en el cielo de la gloria y ocupará un asiento en el templo de la Inmortalidad." (Consejo de los Dioses)

La siguiente poesia prueba así mismo que los ensueños de Rizal se inclinaban a dignificar a la Juventud:

A LA JUVENTUD FILIPINA

Alza tu tersa frente,
Juventud Filipina en este dia
Luce resplandeciente
Tu rica gallardia,
Bella esperanza de la Patria mia.
Vuela genio grandioso,
Y los infunde noble pensamiento,
Que lance vigoroso,
Mas rápido que el viento,
Su mente virgen al glorioso asiento.
Baja con la luz grata
De las Artes y Ciencias a la arena,
Juventud, y desata
La pesada cadena
Que tu genio poético encadena.

Rizal compuso esa poesia cuando apenas contaba dieciseis años. Y aún cuando no imaginara que mas alla de sus adolescentes visiones existe otro mundo, cuyo santuario es la Naturaleza, y por bóveda un firmamento adornado de luminosas estrellas cuyas refulgentes luces son manifestaciones de insondables misterios; que en cada afluyente arroyuelo corre una cristalina agua del Saber; que la cítara invisible son voces de hermosas enseñanzas, su alma soñadora estaba ya cautivada por el soplo de la poética brisa de aquel mundo sostenido por tres grandes columnas que resistian contra las inclemencias del tiempo porque son símbolos de la Sabiduria, Fuerza y Belleza.

En esa poesia, Rizal incitaba a la juventud contemporánea, aquella juventud "bella esperanza de su patria," para que, alta la frente haga relucir su "rica gallardia;" que su espíritu vuele hacia las regiones de los genios para nutrirse del néctar de los elevados pensamientos y descender despues con la "luz grata de las Artes y Ciencias," y con ella, "romper la pesada cadena que encadena el poético genio" de aquella juventud. Esos ensueños de Rizal, son los mismos ensueños de la Masoneria, y como ya se ha dicho, aún cuando Rizal era joven, los ideales por él defendido fueron por la perfección de la humanidad por medios honrosos, hasta que vió la luz de aquel mundo para él entonces desconocido, y esto es la Masoneria.

" * * * La empresa (la construcción de una escuela) pide otro hombre porque, para llevarla a cabo, no solo se necesita tener dinero y querer; en nuestro país se requiere además abnegación, tenacidad y fé porque el terreno no está preparado, solo está sembrado de cizañas." (Noli Me Tangere, Cap. XXV)

Fué la réplica del filósofo Tasio a Ibarra, despues de convencer al joven de que el suelo en donde queria echar la semilla está en manos de sus adversarios y porque, no contando con una fuerza para repelerlos era necesario besar la mano de sus enemigos que quitaron la vida a su padre.

Las empresas mas importantes ante un pueblo irresponsable que desconoce el progreso y por cuyo bien consagró Rizal su vida, suelen terminar en un fracaso. Y si añadiésemos a esto el estado de ánimo de un Ibarra, cuyo amor patrio se confundia con el recuerdo de aquel que le diera el ser, víctima de la Fuerza ciega, ante la cual se debia humillarse por el bien de la patria, era pues, necesario encomendar la obra en otros brazos.

Se convenció Rizal que el pueblo a quien dedicaba todo lo mas caro de su vida era un pueblo tímido, inerte e indiferente ante la opresión.

(Se continuará)

Vernacular Section

¿ANO ANG MASONERIA?

Sinulat ni ROMUALDO F. VIJANDRE
Guro sa Lohia Cabanatuan Blg. 53

SA GANANG pankaraniwang mamamayan, at alinsunod sa paniniwalang ipinipilit itanim sa kanilang mga isip ng mga kumakaaway sa Kapatirang ito, ang Masoneria ay isang samahan na binubuo ng mga taong walang kinikilalang Diyos, at sa kanilang mga pagpupulong ay pinapalo ang isang Kristong nakahubad at nakabayubay sa krus, at ang mga Masón ay isang uri ng mga taong dapat na pangilagan at pakasumpain.

Sa gitna ng lipunang inyong kinabubuhayan at ginagalawan, marahil ay may nakikilala kayong isang Masón; mangyayaring siya'y isa ninyong kakilala, kaibigan, kapatid, isang ama o kaya'y kabiyak ng inyong puso. ¿Nakita ba ninyo na ang Masong iyan ay tumayo sa gitna ng inyong lipunan upang tuligsain ng hayagan ang mga kamalian, ang mga kasamaan at ang pagmamalabis ng alin mang uri ng pananampalataya? Sa kanyang pagkaama ng tahanan, ¿nadinig ba ninyo siyang nagbawal sa pagsisimba, o kaya'y tumuligsa sa maling aral ng inyong simbahan? Ang Masóng iyan ay mangyayaring maging isang katóliko, at sa kanyang pagkakatóliko, siya'y nagsisimba, at marahil ay lumuluhod nang lalo pang matagal at matuwid. Siya'y mangyayaring maging isang protestante at sa kanyang pagkaprotestante, siya'y hindi nagkukulang sa pagtungo sa kanyang kapilya kung araw ng linggo, at marahil ay nadidinig pa ninyo na siya'y nagpapaliwanag ng kahulugan ng mga talinghagang nilalaman ng Banal na Kasulatan. Siya'y mangyayaring maging isang aglipayano at nakikita ninyo na siya pa ang puno ng simbahang kanyang kinaaaniban. Siya'y mangyayaring maging isang intsik na ang kinikilalang Bathala ay si Budhá o kaya'y si Konpusio, at mangyayari rin namang siya'y maging isang moro na ang kinikilalang Diyos ay ang dakilang Mahoma.

Kung ang Masoneria ay isang uri ng samahan sa pananampalataya gaya nang ipinipilit ng iba, ¿mangyayari bagang mabuhay at magbangon sa gitna ng daan-daang taon ang isang uri ng pananampalataya na binubuo ng mga tao na may iba't ibang uri ng pananampalatayang kinaaaniban?

Ang isang katóliko at isang kawal ng Iglesia ni Kristo ay hindi ninyo mangyayaring pagsamahin kahit sa loob ng ilang saglit nang hindi sila magtutuligsaan sa isang paraang maapoy na marahil ay humangga sa kanilang pagaaway. Sa loob nang kapatiran ng mga Malalaya at Kinikilalang Mason, ang isang katóliko, ang isang protestante, ang isang aglipayano, ang isang kawal ng Iglesia ni Kristo, ang isang budhista, konpusionista o mahometano, ang lahat ng uri ng taong iyan na may ibat't ibang uri ng pananampalataya, ay maaaring mabukluran ng tali ng pagmamahalang pangmagkakapatid, kahit hanggang sa

Ven. Her. Cristobal Santiago

Sabio doctor, y Masón
noble, sincero, leal,
que a todos y por igual
atiende con devoción.

katapusan ng mga taon, sapagka't sa loob ng Kapatirang iyan ay hindi isinasaalangalang at hindi pinahihintulutan ang pagtatalo ukol sa pananampalataya ng isang tao; sapagka't sa loob ng Kapatiran ng mga Mason ay naghahari ang dakilang simulain ng pagpapaumanhin.

Sa loob ng Kapatirang iyan, ay makikita ninyo ang isang amerikano, ang isang ingles, ang isang pranses. ang isang aleman, ang isang italiano, ang isang griego, ang isang intsik, ang isang pilipino, o ang alin mang lahi ng tao, sapagka't ang Masoneria ay hindi nagtatangi ng dahil sa balat o uri, sapagka't ang Masoneria ay pinagagalaw ng mga dakilang simulain ng pagkakapatiran, ng pagdadamayan at ng katotohanan na siya ring mga dakilang simulaing iniaral ng Dakilang Manglilikha ng Sanglibutan.

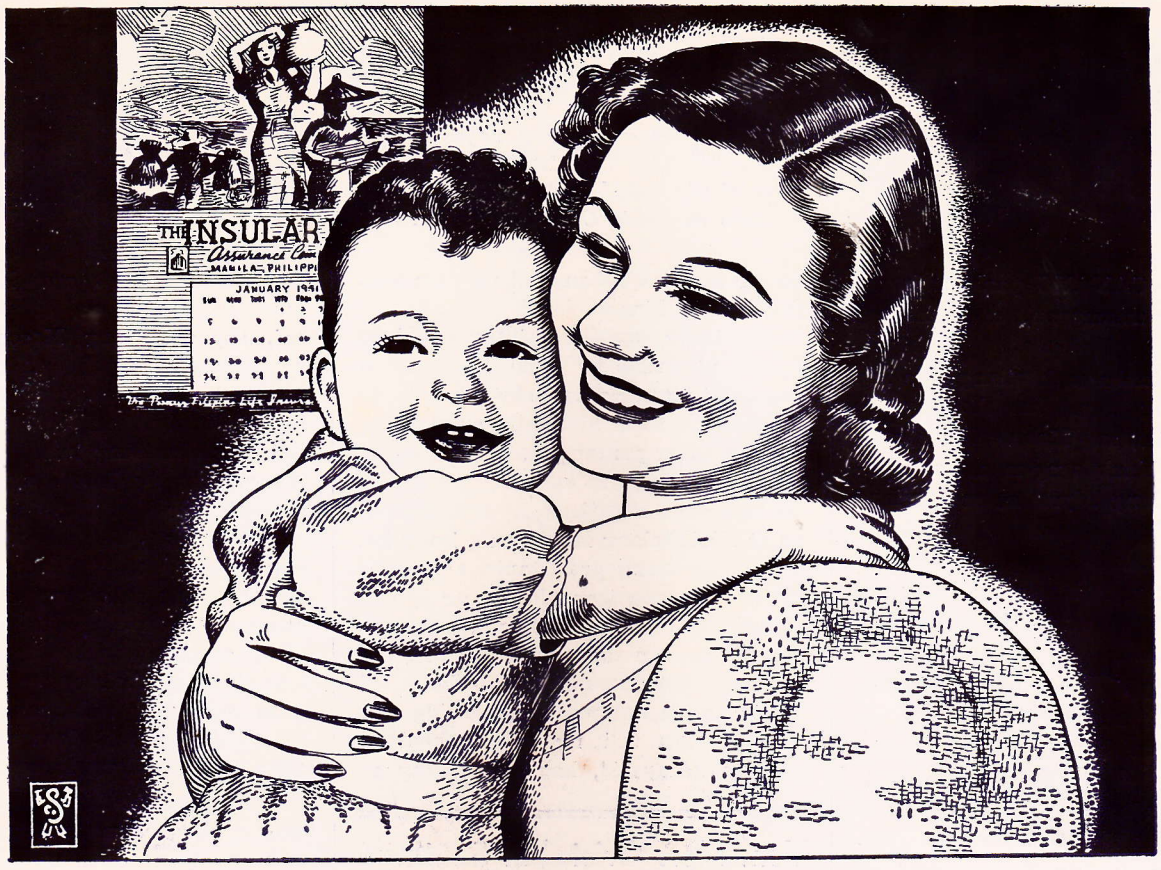
Kung ang Masoneria ay hindi isang samahan sa pananampalataya, kung ang mga Mason ay hindi kumakaaway sa alin mang nakatatag na samahan sa pananampalataya, ¿bakit siya'y sinasalakay at ginagawaang tudlaan ng mga alagad ng simbahang katóliko? Sariwain natin ang nakaraang kasaysayan ng ating bayan at doon ay makahahagilap tayo ng ilang kasagutan.

Noong ang simbahan at ang pamahalaan ay magkasama, noong ang mga pinuno ng pananampalataya ay siyang naguutos at nakapangyayari sa mga pinuno ng bayan, noon, ang pagiging Mason ay itinuturing na pinakamalaking kasalanang dapat parusahan ng kamatayan. Sapat na ang maging Mason upang ipabaril ng walang ano mang paglilitis. ¿Bakit? Sapagka't ang mga Mason ay naging tagapagsiwalat at tagapagsanggalang ng mga simulain ng Kalayaan, Pagkakapantaypantay at Pagkakapatiran; sapagka't ang mga Mason ay naging kaaway kailan man ng paghahasik ng bulag na paniniwala sa pagiisip ng mga tao; sapagka't ang mga Mason noon ay naging kabilang at masugid na tagapagbunyag ng mga pagmamalabis, ng pagsasamantala sa kayamanan ng ating mga nabubulagang mga mamamayan at sa kapurihan ng ating kababaihan.

Ang bayang diruduhagi ay natutong magbangon; ang isipang pinaguulapan ay nagtamo ng ilaw, umangil ang mga punglo, humambalang ang mga bangkay, at ang kaparanga'y natigmak ng dugo. Nang mapawi ang ulap at sumikat ang araw ng Kalayaan, ang mga kawal ng kadiliman, ay nangawasak ang mga pakpak, nangabali ang matutulis na tuka, nanglupaypay ang katawan, at samasamang nangasadlak sa malalim na bangin ng kanilang kasamaan, nguni't nagbabala pa rin.

Nagdaan ang mahabang panahon at ang lahat ay mapayapa, bagama't ang alagad ng kadilimang nagnanasang makabawi ay hindi nagtitigil.

(*Tatapusin sa susunod na bilang*)



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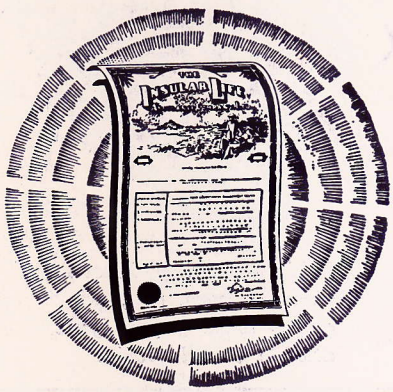

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